

7000 - 5000 BC - Deriving the Graeco-Roman Bible into a Historical Format
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I. Formats - I, the Line Table (Line tables are meant to be totalisations of each sector of materiality - this is the trade empire and vessel relation, try sounding Lystra typology as it is called in a theological discipline - disciplines are many, geography, trade, agriculture, or any subject - a line of inquiry is here totalisation)

Labour and Aristocracy a Praxis-object - objectifying praxis into a structure

7000 - 6500 BC - One estate, 6500 - 5000 BC, A Few More Estates and the Totalisation

Labour in South Athens, contemporary Greece which then in antiquity is merged with the Aegean - with other principates which develop its tributaries such as Thebes, Phaedraes, Hillias and even Marnethene and Corinthamius, finally also Lystra and Damascus in Jordan.

Labour objectifying its praxis - turned into praxis object which is laboring in a number of small estates and latifundia converted to its object which is labour per hour and per day, which then is also monthly and yearly though in periods only of threshing, cultivation and harvesting which then is short one month periods through the year which then is actually accounted for in complex misfortune but is in actual fact concrete labour and worth a large 20,000 denari which means what is called a financial amount of in tables of a scale - a periodized large scale, which in long periods of Graeco-Roman history makes it to one million denari even one billion which then is a financial cycle of merchant capital across Europe decentered in its operation of coinage and minting in pure escape of capital but also flow and exchange across the Aegean and within the Graeco-Roman full expanse.

Labour principles of objectification - black slave labour and plantation labour from Africa and Arab continents which then is also freedman and carpenter of Trychomathean, Aegilianis, and even Propensara, and Corinthian, Byzantiane, and Leafantine, Levontinian, Jardanian, Acchoramadean, Byzantium, and even Peleponese, Syracruse, Mithean, Hippatian, Graecus and such boats which then are converted to large trade of slaves, coinage, labour and agrarian crop which have a cycle of shipwrecks based on oar developments being entangled with legal precepts of combination which make it a Idea and can cause a Aristolean natural cleavage, which means the problem of the Idea - that love is a shipwreck (Hippias, 7000 BC).

Envisioning a totalisation - in several small totalities called laboring praxis which is converted to large ensembles of free black people with slave black people all co-existing in a Syracruse vessel towards the Aegean and even Mediterranean to produce olive oil in the Arab side which then is vast trade networks causing the formation of Macedonia, Byzantium and even Jordanian stretches and Lebanese Prophetic Muhammad settlements all of which totalizes the Graeco-Roman world of labour - from exploitation at one end of laboring slavery and mistreatment as black to the expropriation of their laboring lives into hovel like life in further slavery in

Arab sides all of which waits in common black rebellions for Zhanji (300 AD, Muhammad, the first Prophet with insights into the poorest.)

Geography

Imagine a set of latifundia and estates which then trade in an empire which forms over the Aegean and Mediterranean and reaches India, Latin America and covers the Arab world, which then is geographic scope which is “geography”.

Agoras teach the principle of “geography” alongside Ilaanian Monasts, and they all preserve the sense of landed developments of trade and labour, even coinage and minting, with laws and accounts – these develop into the following process –

Between 7000 BC – 5000 BC, daily Agoras were rare but also monthly agoras were common with in fact erratic dates and schedules to form a council on the whole affair considered abstract excercises for most people a divine art, not a real speculation at all.

One line of totalisation among many intersecting lines which develops the theory of Christian formalism is then finally – when we sit together and read the Illiad – do we not explain the whole future and even Greek history or Roman imperialism – that in fact the ships are developments of trade and war dynamics which then expresses the movement of history –

Geography then is taught along these lines – envisioning a principle of scarcity in knowledge which means the barest principle which then is scarcity in wealth which is also scarcity and inhuman milleauz developing its dynamics which joins to the idealism of the times – War.

But in fact best understood as the opposite – the social principle of not scarcity, inhuman praxis and even practico-inerte – the dynamics of trade as a line that is everywhere which fails in Greek history of the present accountancy and is over-determined complexity of references as to why – like the failure of organic farming in the Thebean belt leading to the whole collapse of the mode of production across Europe which then becomes fated developments of Greek life.

The reflection then in idealist conceptions of the Greek world is finally then better understood by Hippias and the wise women of the Greek Bible and Syracrus – that in fact there is another materialism possible – that of “geography” as in fact the future or history as in fact trade, labour and coinage but as scientific principles of the opposite principle – not scarcity, but in fact historicized scarcity, in fact a relative measurement called objectivity, and integration of some kind to pure scientific temperament and objective scales –

Envisioning a totalisation – lines intersect that in fact science is a scale and only that but as an Idea, with many types of scales, even Ptolemaised debates and pure geometric scales which then is the Origins of Geometry – imagine the whole scale of geography to be an Idea – there is a material progress of in fact Thebean agriculture which then is progressive but also failed which develops the character of its progress as envisioned totalisation – some types of labour which are all collected at the agrarian fields and developing in fact large collections of migration to the Arab world for in fact rice cultivation which then is an image of the future – that people are sitting in housing and eating divine food of rice which a Prophet announces is to be studied for its nutrition value with other commodities and other divine stuff.

Totalisation after totalisation deepens the knowledge of for the council in fact idealism and speculation, but for Hippias in fact a full materialist science – that in fact the Greeks were sophists and the French and Marxists radical in their own idealism and delirium, while a Prophet speaks of science.

Sartre on Europe and Arab worlds in the Past

“In fact what Sirohi calls a totalisation is borrowed from my works where Marx is turning in his grave, I meant it is against the formalism of totality and is deconstructed to just one detail which is Messianic, to put the details together is an empirical task – here in this work I have already read, I derive about 1000 empirical details I would joke on Hegel and Marx with its future idealism – totalize that geography is an expanse even today of architecture, council meetings in Cuba, or even computer analogical health updates – and then call it Grundrisse – go in that direction – I also feel a totalisation is enough – that history is progressive and regressive, that the view of the future based on health is a regression to Arab fields of wine and cheap rum and even cheap wine and cheap liquor which then is organised in small batches mixing water with raisins and fermenting it – this then totalizes in capitalism – it produces a higher idea, which Sirohi objectifies and coverts to a praxis which is structuralist like a formation of subliminal coffee and even Corinthian cocoa which then is developed as its actual Idea – the future makes it an Idea that in fact is lived by engagement of revolutionaries who then develop praxis of working class agitation which then produces ideas in factories of even something like a automaton in Jewish ways which is idealist – that organic health is now a symbolic thing – which is the M-C-M of capital and its developments all influenced as History now before us as in fact two options –

Graeco-Roman worlds as in fact Grundrisse or Capital.

Themes and Variations of Lines also Intersections of All Aspects Finally

One line on Agora and all educational sophism.

Another on merchant lives.

A third on Labour.

Objectifying it into praxis tables like this simple table –

Labour	Totalisation envisioned as per period and area	Agora
Merchant	Hyper-empircism – just one detail (Sartre).	Christian, Islamic and Jewish Kabbalists